A BRIEFE DIRECTION TO True Happineſſe.

Abridged out of the larger Treatiſe, for the more convenient uſe of private Families, and inſtruction of the younger ſort.

By SAM: CROOKE.

PROV. 22. 6.

Traine up [or catechize] *a child in the way he ſhould goe: and when he is old, he will not depart from it.*

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THE AVTHOR TO ALL CHRISTIAN Parents, and Houſholders, and to whomſoever the care *of the education of youth is committed.*

IGnorance of God, and of his word, eſpecially wilfull and affected, (that is, with neglect or contempt of the meanes of knowledge) is a ſinne very hainous againſt God, and dangerous unto the ſinner. For how can it bee but a great wrong unto the Lord, that when he *writeth*, that is, publiſheth, *the great things of his Law, they ſhould ſtill bee counted as a ſtrange thing?* Or what can bee more dangerous to the ſoule, then that which cloſeth up the eye of reaſon and conſcience, by which men ſhould ſee their Hoſ. 8. 12.

owne miſery, and the way how to get out of it, and ſo cauſeth them to live and die *ſtrangers from the life of God.*

The cure of this ſo dangerous yet common blindneſſe muſt be by ſowing in the minde (which *without knowledge is not good*) the ſeeds of truth and pietie: and that even *in the morning* (as *Solomon* adviſeth) that is, in young and tender yeeres: not knowing whether God will allow time or meanes in the evening. The labour and charge, not of the Miniſter onely in publike, but alſo of Schoole-maſters, Parents and Governours of private families, without which concurrence, the Miniſters taske is not onely increaſed in reſpect of travell, but left in a manner hopeleſſe in regard of ſucceſſe.

Prov. 29. 2

For as it is manifeſt, that congregations conſiſt of families, which are the models of all ſocieties: ſo is it impoſſible but that the want of nurture and inſtruction at home, muſt needs thruſt forth both ignorant and unteachable hearers into the publike aſſembly. Lamentable experience teacheth, that as in

in the body naturall, the error of the first conception is not corrected by the latter, so in the body Politike and Ecclesiasticall, the error of the first education in the family, maketh that both Magistrate and Minister, with all both humane, and divine lawes and provisions, are many times to seeke to effect due reformation.

What remaineth then? but that Christian Parents, and Governours be admonished, and exhorted in the Lord Jesus, to take to heart a matter so deeply concerning them, both in conscience, as a duty expresly enjoyned them by God, * and in consequence, being the greatest credit and comfort of their life, and all the hope they can reasonably conceive of the welfare of the posteritie after them. If to beget a childe, to bring him up unto growth and stature, and finally, to leave him able to live in the world *in the middest of his brethren*, be all that Parents take care of; what shall they doe more for their issue, then the best doth? save that having conveyed unto them the old

*Deut. 6. 7 & 11. 19. Ephes. 6. 4

Adams patrimony, of ſinne and death, they ſhall at length leave them behind in the world, *an increaſe of ſinfull men, ſtill to augment the fierce wrath of the Lord.* Alas! what is this, but with *Ephraim, to bring forth children to the murtherer?*

But how much better doth it become the name of Parents, and of Chriſtians to endevour to plucke their Children, Schollers, and Servants, out of this fire of ſinfull ignorance, and to make their families little Churches unto God, and ſchooles of Chriſt, wherein to prepare them to profit by the publike Miniſtery, at leaſt to whet that upon them by private examination, which they have learned in publike; that ſo the knowledge of holy things, may bee in their minds, as a *ſharpe weapon* in the hand of every ſouldier of Chriſt. *Abraham* was honoured to bee not onely the friend of God, but alſo of his *privie counſell*: and why? but becauſe the Lord was ſure, *that hee would acquaint his ſonnes, and his houſhold, with the will of God, that they alſo might walke in his wayes.* And well

Gen. 18. 19.

well might hee bee reckoned *the Father of the Faithfull*, who was ſo carefull to propagate the faith and feare of God to the poſteritie. Let all Chriſtian Fathers of families, affect the ſame honour; and both ſhew themſelves children of *Abraham* in imitating his care, and endeavour to bee as *Abraham*, the Fathers at leaſt of ſome faithfull ones, *who in the generation to come may ſhew the praiſe of the Lord.* Pſal. 78. 4. And as they once ſtood in the place of the firſt *Adam*, to convey ſin and death unto their children, by naturall procreation: ſo, for amends, let them endevour to bee as deputies of *Chriſt*, the ſecond *Adam*, to plant in them the ſeeds of grace and life, and bee the happy inſtruments of their new birth and regeneration.

So ſhall they render unto God his due recompence, ſeeking to make them his children and ſervants, whom *GOD of his Grace* hath made theirs; giving them back as *Lemuels* *, unto him, of whom as *Samuels* they received them. So ſhall they provide well

* Dedicated to God Obtained of God.

for thoſe of their charge, placing them betimes in ſo good a ſervice, as with that Maſter, *who delighteth in the proſperitie of his ſervants*, & whom if they *remember in the daies of their youth*, he *will not caſt them off in time of age, nor forſake them when their ſtrength faileth*. Finally, ſo ſhall they rejoyce while they live, to ſee the growth of grace in them, no leſſe the children of their delight then of their deſires; and when they are laid up in peace, be honored by them, who ſhal both bleſſe God for ever, for the care they have had to plant in them that wiſdome, in time to conſider, and *underſtand their latter end*; & provoke many to give thanks unto God, for ſuch an hopefull ſupply and ſeminary of profitable members unto the Church and Common-wealth.

Eccleſ. 12.

A BRIEFE DIRECTION TO TRVE HAPPINESSE.

SECT. I.

Of the Scripture.

HOw may a man attaine unto true bleſſednesſe?

A. Onely by [a] *acquaintance*, and fellowſhip with God, as he offereth himſelf to be *knowne* of us, in his [b] *word*.

[a] Iob.22. 21,22.

[b] Ioh.6.68

Q. *What meane you by the word of God?*

A. The holy [c] *Scriptures* of the *old* and *new Teſtament*, given by inſpiration of God.

[c] 2 Tim.3 15,16.

SECT. II.

Of God.

Q. *HOw doe the Scriptures propound God to be knowne of us?*

A. Partly in *himſelfe*, partly in his *workes*.

Q. *What doe the Scriptures teach us touching God himſelfe?*

A.

A. Foure things; and first that [a] there is a God.

Q. *What is the second thing?*

A. That God is a [b] *spirit*, most [c] *simple, eternall, infinite, constant & absolute.*

Q. *What is the third thing?*

A. That there is onely [d] *one* God, and no more.

Q. *What is the fourth thing?*

A. That in this one Godhead are [e] *three* distinct *persons*, the *Father*, the *Sonne* and the *Holy Ghost*.

[a] Heb. 11. 6.
[b] Ioh. 4. 24
[c] Exod. 44 6, 7.
[d] 1 Cor. 8. 6. Mar. 12. 29 32.
[e] Mat. 28. 19. 1 Ioh. 5. 7.

Sect. III.

Of Gods decree.

Q. WHat are the workes of God?

A. They are [f] { 1. His *decree*, and 2. The *execution* thereof.

[f] Eph. 1. 11

Q. *How may wee take a view of these workes of God?*

A. Generally in all creatures: specially in *Angels* and *Men*.

Q. *What did God decree concerning all creatures?*

A.

A. That [g] all things ſhould ſerve unto his glory.

Q. *What did God decree touching Angels and Men?*

A. [h] That they ſhould remaine for ever, ſome in honour, others in diſhonour, for his glory.

[g] Rom. 11 36. Pro. 16. 4.

[h] 1 Tim. 5 21. Mat. 25. 41 1 Theſ. 5. 9. Rom. 9. 22 23.

SECT. IIII.

Of Creation.

Q. HOw doth God execute his *decree?*

A. By two actions, to wit, *Creation* and *Providence.*

Q. *What is Creation?*

A. The [a] *making* of *all* things of *nothing* very *good*, in the firſt ſix dayes of the world.

[a] Gen. 1. whole.

Q. *How did God create Angels?*

A. He [b] made them all, at the firſt, very good, and glorious ſpirits; yet [c] *mutable.*

[b] Col. 1. 16.

[c] Iob 4. 18

Q. *How did God create man?*

A. Hee [d] made him a living ſoule, framing his body of the duſt of the earth,

[d] Gen. 2. 7.

earth, and *breathing* in his face the *breath of life.*

SECT. V.

Of Providence.

Q. *What is Providence?*

A. The continuall [e] *care*, that God hath of all his creatures, for the sustaining, and disposing of them, as they may best [f] serve for his glory.

Q. *How doth God sustaine Angels?*

A. They are all vpheld by the power of God, so that they shall [g] *never dye*, nor returne to nothing.

Q. *How doth God sustaine men?*

A. Hee preserveth mankind in *generall*, by the blessing of [h] *procreation*: and *particular* men and women, both for the [i] time of *this life*, and for [k] *ever* in the world to come.

Q. *How doth God dispose of Angels?*

A. Hee suffered [l] *some* to *fall*, by sinne, into damnation without recovery, called *Devils*: the rest hee [m] *confirmeth*

e Psa. 113. 6.
f Psal. 119. 91.
g Luk. 20. 36.
h Gen. 1. 28.
i Psal. 36. 6.
k Mat. 25. 46.
l 2 Pet. 2. 4
m Ma. 18. 10.

firmeth in their firſt *bleſſed* eſtate, called Angels of light: both which he [n] *imployeth* for the accompliſhing of his will.

[n] Iob 1. 6.

SECT. VI.

Of the ſtate of Innocencie.

Q. *How doth* GOD *diſpoſe of man?*

A. As of that creature, in [a] whom above the reſt, hee intendeth to ſet forth his glory; wherefore the Scripture doth plentifully declare the *dealing* of GOD with man, both in this world, and for ever hereafter.

[a] Pſal. 8. 3. &c.

Q. *How doth the Scriptures ſet forth the dealing of God with man in this world?*

A. In a threefold eſtate, to wit, of innocencie, of Corruption and miſery, and of Redemption; all which make way unto that everlaſting eſtate of honour or diſhonour, fore-appointed unto all men.

Q. *VVhat*

Q. *What is the ſtate of Innocencie?*

A. The *holy* and *happy* condition of mankinde, created in the [b] image of *God*, and placed by him in [c] Paradiſe, with ability to attaine to bleſſedneſſe by the Covenant of workes.

[b] Gen. 1. 27.
[c] Gen. 2. 8.

Q. *What is the Covenant of workes?*

A. The [d] ſubſtance of the *Law written* in the hearts of our firſt Parents, promiſing bleſſedneſſe, if they ſhould obey, and *threatning* death, if they ſhould tranſgreſſe.

[d] Gen. 2. 16, 17.

SECT. VII.

Of the Fall.

Q. WHat is the ſtate of Corruption and miſery?

A. The fearfull condition of ſinne, and death, whereinto God ſuffered all mankinde, in Adam, to [e] *fall*, through the temptation of Satan, by breaking the Covenant of workes.

[e] Gen. 3. 1. &c.

SECT.

SECT. VIII.

Of Sinne.

Q. *WHat is ſinne?*

A. [f] A *ſwerving* from the *Law* of God, making the ſinner [a] *guilty* of the curſe of the *Law*: and it is either *originall* or *actuall*.

[f] 1 Ioh. 3. 4.

[a] Gen. 4. 7.

Q. *Wherein doth originall ſinne conſiſt?*

A. In utter [b] *enmitie* of our whole nature unto *all* that is *good*, and [c] *proneneſſe* unto *all evill*.

[b] Rom. 7. 18.

[c] Rom. 7. 14.

Q. *What is actuall ſinne?*

A. Every [d] *particular* breach of the Law of God.

[d] Rom. 5. 14.

Q. *How doth God imploy men in this ſtate of corruption?*

A. Two waies: and firſt by the [e] *light of nature*, and [f] *common graces reſtraining* many from *groſſe* ſins, and *guiding* ſome unto actions *profitable* for humane ſocietie, and for the outward ſervice of God.

[e] Iohn 1. 9

[f] Eſa. 44. 28.

Q. *How ſecondly?*

A. By over-ruling mens evill and ſinfull

g Acts 4. 27,28. full actions, ſo that thereby they g *bring to paſſe* nothing, but what God hath determined for his owne glory.

SECT. IX.
Of Death.

Q. *WHat is Death?*

A. It is the ſeparation k either of the ſoule from the body, l or of ſoule and body from God; with all evils that attend on the one, or the other.

k Gen. 3. 19. l 2 Theſ. 1. 19.

Q. *Doth God leave all mankinde in this ſtate of ſinne and death?*

A. No: but onely the reprobate, whom he m ſuffereth to run on in ſinne, and ſo unto *damnation deſervedly.*

m Acts 14 16.

SECT. X.
Of Redemption by the Covenant of Grace.

Q. *WHat is the ſtate of Redemption?*

A. The n *recoverie* of the *Elect* out of the ſtate of ſinne and death, by the *new Covenant of Grace.*

n Rom. 3. 23,24.

Q. *What*

Q. *What is the covenant of grace?*

A. Gods [a] *ſecond contract* with mankinde after the fall for the *reſtoring* of him unto his *favour*, and *happineſſe*, by the meanes of a *Mediator*. [a] Gal. 3. 21 22.

Q. *What are we to conſider in the Covenant of Grace?*

A. Two things: whereof the firſt is the *foundation* of it; to wit, the *Mediator*.

SECT. XI.

Of Chriſt the Mediator.

Q. *WHo is the Mediator betweene God, and man?*

A. Onely [b] *Ieſus Chriſt*, God, and man. [b] 1 Tim. 2 5.

Q. *How is he God?*

A. In that hee is the [c] *ſecond perſon* in Trinitie, to wit, the eternall Sonne of the Father. [c] 1 Ioh. 5. 20.

Q. *How is he man?*

A. By [d] taking our fleſh into his perſon, being miraculouſly [e] *conceived* by the Holy Ghoſt, and *borne* of the bleſſed Virgin *Mary*. [d] Ioh. 1. 14 [e] Luk. 1. 35.

Q. *How is hee the Mediator betweene God and man?*

A. By becoming our *Prophet*, *Prieſt*, and *King*.

Q. *How is he our Prophet?*

f Ioh. 17. 26. A. By f *revealing* unto us the *will* of God.

Q. *How is he our Prieſt?*

g Eph. 2. 16. 2 Cor. 5. 18 A. By g *appeaſing* and *reconciling* God unto us, through his death and obedience.

Q. *How is he our King?*

h Eſa. 9. 6, 7 i Pſa. 45. 5. A. By h *governing* all things, for the *ſalvation* of his Elect, and i deſtruction of his enemies.

SECT. XII.

Of the myſticall Vnion.

Q. *WHat is the ſecond thing to be conſidered in the Covenant of grace?*

k Heb. 3. 14. A. The application thereof to the Elect, giving them k *part* in Chriſt, and in all his *benefits*.

Q. *What part have the Elect in Chriſt?*

A. They

A. They have firſt *Vnion* with Chriſt, and ſecondly thereby *Communion.*

Q. *How are the Elect vnited vnto Chriſt?*

A. They are [a] knit vnto Chriſt the *head*, as *members* of his myſticall body, by the *ſpirit* of Chriſt, and by *faith.* [a] Eph. 5. 30

Q. *What is the ſpirit of Chriſt?*

A. The power of the holy Ghoſt, [b] abiding, and *working* in all thoſe that are Chriſts, as the *ſoule* of ſpirituall life. [b] Rom. 8. 9. Gal. 5. 25.

Q. *What is Faith?*

A. The *firſt effect* of the Spirit of Chriſt, [c] diſpoſing us to *cleave* to him, and the inſtrument whereby all *graces* are *begun*, and *increaſed* in us. [c] Eph. 3. 16, 17.

SECT. XIII.

Of the Goſpell.

Q. *VVHat is our Communion with Chriſt?*

A. The participation of the *benefits*, flowing from his ſeverall *offices.*

Q. *What benefit receive wee from the Prophetical office of Christ?*

a Mat. 11. 27. A. The a *revelation* of the Covenant of grace, whereby wee are made b *wise unto salvation.*

b 2 Tim. 3 15. Q. *What meanes doth God use for the revealing of this Covenant?*

A. The meanes are of two sorts, *viz.* *outward*, and *inward.*

Q. *What are the outward meanes?*

A. The *Word*, and the *Sacraments.*

Q. *What meane you by the Word?*

c Eph 1. 13. A. The c *Gospell preached*, which *containeth*, and *publisheth* the *promises* of salvation by Christ.

SECT. XIIII.

Of Sacraments.

Q. *What are Sacraments?*

A. WHat are Sacraments? d *Seales*, annexed by God to the *word* of his Grace, e *assuring* our part in Christ, and f *binding* us unto him in obedience.

d Rom. 4. 11. e Gal. 3. 27 f Rom. 6. 4

Q. *What Sacraments are there of the Covenant of Grace?*

A. They

A. They be two ſorts: *viz.* ſome of the *old Teſtament*, before Chriſt; others of the *new*, under Chriſt.

Q. What are thoſe Sacraments of the old Teſtament?

A. Two: *viz.* [d] *Circumciſion* for *entrance* into the Covenant; and the [e] Paſſeover, for continuance and *confirmation* therein.

[d] Gen. 17. 10.
[e] Exod. 12. 3, &c.

Q. How many Sacraments are there of the new Teſtament?

A. Two likewiſe: *viz. Baptiſme*, for *entrance*; and the *Lords Supper*, for *confirmation* in the ſame Covenant.

[1] Cor. 12. 13.

SECT. XV.

Of Baptiſme.

Q. WHat *is Baptiſme?*

A. The ſeale of our [a] *new birth*, and *entrance* into the Covenant of Grace.

[a] Tit. 3. 5.

Q. What are the parts of this Sacrament?

A. They are two; namely, firſt the [b] *element*

[b] Eph. 5. 26.

lement of *water*, with the action of *dipping* or *ſprinkling* the party baptiſed,
[a] Mat. 28. 19. [a] *In the name of the Father, the Sonne, and the holy Ghoſt.*

Q. *What is the other part?*

A. The [b] *bloud* and [c] *ſpirit* of Chriſt, *waſhing* away, both the [d] *guilt*, and [e] *filthineſſe* of our ſinnes.
[b] Heb 9. 14. [c] 1 Cor 6. 11. [d] Act 2.38 [e] Ezek. 36. 25.

Q. *Who are to be baptiſed?*

A. Whoſoever *belong* to the *Covenant*; whether [f] of *riper* yeares, *converted* to the Faith, or [g] *children of* Chriſtian parents.
Rom. 6. 2, 3, &c. [f] Act. 8. 37 [g] Act. 2. 39 1 Cor. 7. 14.

SECT. XVI.

Of the Lords Supper.

Q. WHat *is the Lords Supper?*

A. The ſeale of our [h] ſpiritual *nouriſhment*, & *growth* in the *body of Chriſt.*
[h] Eph 4. 16.

Q. *What are the parts of this Sacrament?*

A. Two, *Viz.* Firſt the [i] *elements* of *bread*
[i] Mat. 26. 26, 27, 28.

bread and *wine*, *diſtributed* and *received*, according to Chriſts *inſtitution*.

Q. VVhat is the other part?

A. The [a] *body* and *bloud* of Chriſt, *given* by God, and *received* of us by faith, for the [b] *nouriſhment* of our ſoules in ſpirituall life.

a Mat. 26. 26, 27, 28. b Ioh. 6. 54

Q. VVho are to receive this Sacrament?

A. Such, as *profeſſing* the true faith of Chriſt, have duely [c] *prepared* themſelves.

c 1 Cor. 11 28.

Q. How ought wee to prepare our ſelves?

A. By examining, and ſtirring up in our ſelves *three* notable graces.

Q. VVhat is the firſt?

A. Knowledge of the will of God; eſpecially touching the *matter* of the Sacrament, [d] that wee be able to *diſcerne* the Lords body.

d 1 Cor. 11 29.

Q. VVhat is the ſecond?

A. [e] *Faith* to *apply* the promiſes of ſalvation unto *our ſelves* in particular.

e 2 Cor. 13. 5. 1 Tim. 1. 15.

Q. What is the third?

A. [a] *Repentance* of our ſinnes paſt, with true [b] *love* of *God*, and of *our brethren.*

a Zech. 12. 10. Iam. 4. 8. b 1 Cor. 16. 14.

Q. *How ought we to receive this Sacrament?*

A. In a *reverent*, and *thankfull* [c] *remembrance* of the love of Chriſt, who *gave* himſelfe for us: with deſire to [d] *grow* in *faith*, and all holy graces.

c 1 Cor. 11. 24, 25, 26. d 2 Pet. 3. 18. Col. 2. 6, 7

SECT. XVII.

Of the Spirit and Faith.

Q. *WHat are the inward meanes, whereby God reveæleth his Covenant of Grace?*

A. They are two: *viz.* the *ſpirit* & *faith.*

Q. *What is here meant by the ſpirit?*

A. A ſpeciall *effect* of the Spirit of Chriſt, [e] *bearing witneſſe* with our ſpirits, that we are, in Chriſt, the children of God.

e Rom. 8. 16.

Q. *What is here meant by faith?*

A. That ſpeciall *Act* of Faith whereby wee [f] *give credit* unto the *report* of the word and ſpirit of Chriſt, touching our ſalvation in *particular.*

f 1 Ioh. 5. 10. Ioh. 3. 33.

SECT.

Sect. XVIII.

Of Vocation.

Q. *WHat is the manner of revealing the Covenant of Grace?*

A. It is our [a] *Vocation* and Calling; when God, by the meanes aforeſaid inviteth men to come unto him in Chriſt, for ſalvation.

[a] Rom. 8. 30.

Q. *Are there not different kinds of Calling?*

A. Yes: for [b] *many are called* outwardly, who are *not choſen*: but the Elect are [c] effectually perſwaded to *cleave* unto Chriſt.

[b] Mat. 22. 14.
[c] Pſa. 65. 4

Sect. XIX.

Of the Church.

Q. *TO whom doth God reveale his Covenant of Grace.*

A. [d] Not to the world; but to his Church, called out of the world.

[d] Iob 14. 22.

Q. *What meane you by the Church?*

A. The

A. The [a]whole number of Gods *Elect*, effectually called into fellowship with Christ.

[a] Eph. 5. 31 32. 1 Cor. 1. 9.

Q. Where is this Church of God?

A. Part already [b] *triumphant* in heaven: part as yet [c] *militant* on earth, in the service, and *warfare* of the Lord Jesus.

[b] Revel. 7. 1, &c. [c] Reve. 12. 11.

Q. Who are members of the Church militant?

A. As many as are *living* [d] *members* of the mysticall body of Christ.

[d] Ephes. 1. 23.

Q. How may we know them?

A. Not by the *inward graces* [e] (onely knowne to God) wherby they are *invisible* to us, but by the *markes* of *visible profession*.

[e] 2 Tim. 2. 19.

Q. What are the true markes of visible profession?

A. The outward meanes appointed by God for the *calling* and gathering of his Saints: *viz.* [f] the *word preached*, and *Sacraments* duly administred.

[f] Mat. 28. 19, 20.

Q. Are wee to joyne with all Churches that have these markes?

A. [g] Yea; neither must we *separate* from *any*, farther then *they separate* from *Christ*.

[g] Phil. 1. 18 Cant. 1. 5.

Q. What

Q. What diſtinction is there of the particular members of a Church?

A. Though all be the *ſheepe* and *family* of Chriſt; yet [a] *ſome* are ſet over the *reſt* to *feed* them with the food of life, as the *Miniſters:* and [b] *others* to *rule* and order them outwardly, as the *Magiſtrates.*

[a] 1 Cor. 12 28. Luk. 12. 42
[b] Pſal. 78. 71, 72. 2 Chro. 34 & 32, 33. & 35, 2, 3

SECT. XX.

Of Iuſtification.

Q. WHat beneſit receive wee from the Prieſtly office of Chriſt?

A. Our [c] *Iuſtification* before God, through his *righteouſneſſe*, *imputed* unto us, and *apprehended* by us.

[c] Rom. 8. 30.
[d] Phil. 3. 9

Q. What righteouſneſſe of Chriſt is imputed to us?

A. [e] The *abſolute integritie* of our *humane nature* in *him* our *head*, performing *perfect obedience* unto the whole *Law* of God; both by [f] *doing* whatſoever was *required* of us, and by [g] *ſuffering* what wee deſerved by ſinning.

[e] Heb. 7. 26.
[f] Mat. 3. 15
[g] 1 Pet. 2. 24.

Q. Who

Q. *Who imputeth the righteouſneſſe of Chriſt unto us?*

a 2 Cor. 5. 19. 21. A. *God*, a who in Chriſt *reconcileth* the world to himſelfe, not *imputing* their ſins unto them.

Q. *How is this righteouſneſſe of Chriſt apprehended of us?*

b Rom. 5. 1. & 10. 10 c Ier. 23. 6. A. *Onely* by b *faith*, which as the *hand* of the ſoule, *taketh hold* on Chriſt, *The* c *Lord, our righteouſneſſe.*

Q. *What gaine wee, being thus juſtified?*

d Acts 13. 38, 39. e Eph. 1 6. 14. f 1 Pet. 2. 5 A. Our d *ſinnes* are *pardoned*, the e *favour*, and *kingdome* of God is *purchaſed* for us, and wee *admitted*, as a f *ſpirituall Prieſthood*; to offer the *ſacrifices* of obedience, acceptable to God through Jeſus Chriſt.

SECT. XXI.

Of Glorification begun.

Q. *WHat beneſit receive wee from the Kingly office of Chriſt?*

g Rom. 8. 30. A. Our g *Glorification*; whereby our whole

whole nature and eſtate is reſtored, according to the [a] image of Chriſt our *King*.

[a] Rom. 8. 29.

Q. *When is this benefit beſtowed on us?*

A. [b] *Partly* in *this* preſent life, but *fully* and perfectly in the *life to come*.

[b] Col. 3. 3, 4.

Q. *How are wee glorified in this life?*

A. [c] Partly in our *condition*, which is made *bleſſed*: and partly in our *nature*, which is made holy.

[c] Rev. 20. 6.

Q. *How are wee bleſſed in our condition?*

A. Both in ſpirituall, and in outward things.

Q. *How in ſpirituall things?*

A. In that, being in Chriſt, wee are not onely admitted into [d] *fellowſhip* with God; but alſo are made *his* [e] *children* by *Adoption*, and [f] *heires* of his glorious kingdome; which even *now*, by [g] faith we doe *in part fore-enjoy*, and *rejoyce* in the *hope* thereof.

[d] 1 Ioh. 1. 3.
[e] Gal. 4. 5.
[f] Rom. 8. 17.
[g] Rom. 5. 2.

Q. *How are wee bleſſed in outward things?*

A. With all the [h] *promiſes* of God, and his liberall *bleſſings*, concerning this life; which are all given unto the *faithfull*,

[h] 1 Tim. 4. 8.

[a] Mark.10 30. *full*, with [a] *reservation* of enduring the *Crosse*, when God shall see it good for us.

SECT. XXII.

Of Sanctification.

Q. *How are wee made holy in our nature?*

A. By the grace of *Sanctification*, which is the [b] *renuing* of our [c] *whole nature*, according to the [d] *image of* God, in righteousnesse and true holinesse.

[b] Tit.3.5. [c] 1 Thes.5 23. [d] Eph.4.24

Q. *What are the parts of Sanctification?*

A. They are two; according to the powerfull *meanes*, whereby they are wrought.

Q. *What is the first?*

[e] Rom.6. 6,7. A. [e] *Mortification* of sinne, wrought in us by the power of the *death* of Christ.

Q. *What is the second?*

[f] Rom.6. 4.11. A. [f] *Vivification*, or quickning of us unto *newnesse of life*, by the power of Christ his *resurrection*.

SECT.

Sect. XXIII.

Of the rule of Sanctification.

Q. WHat *is the rule and ſquare of our Sanctification?*

A. The [a] *whole word* of God: that is, both the [b] *Law*, which *requireth* obedience; and the [c] *Goſpell* which directeth us how to performe it.

a Ioh. 17. 17.
b Iam. 2. 8.
c 1 Tim. 1 10. 11.

Q. How doth the Goſpell direct us, in the obedience of the Law?

A. Firſt, it [d] *propoundeth* God to bee worſhipedof us in *Chriſt*.

d Ioh. 5. 23 Phil. 2. 11.

Secondly, it [e] requireth obedience, in way of *thankfulneſſe* for our redemption.

e 1 Theſ. 5 18. 2 Cor. 7. 1

Thirdly, it [f] *offereth*, and *conferreth* to the regenerate, that which it requireth.

f Rom. 10. 6. 8.

Q. What is here meant by the Law?

A. Onely the *morall* Law, compriſed by [g] God himſelfe in the *Decalogue*, or ten Commandements.

g Deut. 4. 13.

Sect.

Sect. XXIV.

Of the Decalogue.

Q. Rehearse the tenne Commandements.

A.[a] God spake all these words, saying &c.

[a] Exod. 20 1, &c.

Q. What use is there of these words, I am the Lord thy God, that brought thee out of the Land of Egypt, out of the house of bondage?

A. They are a Preface, enforcing the obedience of Gods Law; as proceeding from him, who is not onely the Lord our [b] maker, but also our God [c] and Saviour.

[b] Ps. 100. 3
[c] 1 Tim. 4 10.

Sect. XXV.

Of the first Commandement.

Q. WHat is the first Commandement?

A.[d] Thou shalt have none other gods before mee.

[d] Exod. 20 3.

Q. What is forbidden in this Commandement?

A.[e] Originall corruption, as the fountaine

[e] Rom. 8. 7

taine of impiety, with all the *ſtreames* of *ignorance*, *error*, *profaneſſe*, *pride*, *fleſhly confidence*, *carnall feare*, or *love*, &c.

Q. *What is required in this Commandement?*

A. [a] That we *ſanctifie the Lord God in our hearts*, yeelding unto him in Chriſt, due *faith*, *love*, *feare*, &c. a Eſa.8.13 1 Pet.3.15

SECT. XXVI.

Of the ſecond Commandement.

Q. *WHich is the ſecond Commandement?*

A. [b] *Thou ſhalt make thee no graven Image, &c.* b Exod.20 4,&c.

Q. *What is forbidden in this Commandement?*

A. [c] Every forme of worſhip, *not preſcribed* by God himſelfe, in his word: and namely the worſhip of [d] *images*, or of God in *images*. c Mat. 15. 9. d Heb. 2. 18.

Q. *What is required in this commandement?*

A. [e] That wee *diligently*, and *decently*, e Eccl.4. 17.

cently, performe *all parts* of Gods worship prescribed, as *hearing the VVord, Prayer*, receiving the *Sacraments*, &c.

SECT. XXVII.

Of the third Commandement.

Q. *VVHich is the third Commandement?*

A. [a] *Thou shalt not take the name of the Lord thy God in vaine, &c.*

a Exo. 20. 7.

Q. *VVhat is forbidden in this Commandement?*

A. [b] Every *abuse* of the *name* of God, as by * *swearing*, [c] *unreverent mention* of *him*, or his *word*, and *works*: [d] *hypocrisie*, [e] *evill life*, dishonoring the profession of religion, &c.

b Mal. 1. 6. 12. * Iam. 5. 12. c Gē. 16. 5 d Tit. 1. 2. e Rom. 2. 24.

Q. *VVhat is required in this Commandement?*

A. That we *honour God*, and his religion [f] by our *holy conversation*: that we make [g] *honourable mention* of him, his word, and workes: that we [h] sweare by him *truely, advisedly* and *rightly*, &c.

f Mat. 5. 16 Tit. 2. 10. g Psal. 19. 11. h Ier. 4. 2.

SECT.

SECT. XXVIII.

Of the fourth Commandement.

Q. *WHich is the fourth Commandement?*

A. [a] *Remember the Sabbath day to keepe it holy, &c.*

a Exod. 20 8, &c.

Q. *What is required in this Commandement?*

A. That wee *beare* the Sabbath in *minde*, to [b] *fit* our ſelves for it: that wee [c] *reſt* therein from our ordinary *labours:* finally, that with [d] *joy*, and *deſire of profit*, we performe the *duties* thereof.

b Luk. 23. 54.
c Exod. 24. 21
d Eſay 58. 13.

Q. *What are the duties of the Sabbath?*

A. They are partly duties of *pietie*, as [e] *hearing, reading, prayer, holy conference, &c.* partly of [f] *mercy*, as *viſiting*, and *relieving* the *ſicke*, and *needy*; and ſuch like.

e Acts 13. 14. 15. & 20. 7
f 1 Cor. 16 2.

Q. *What is forbidden in this Commandement?*

A. The *unhallowing* of the Sab-

bath; by [a] *minding*, or *doing* our ordinary affaires: by [b] *carnall rest*, or *pastime*: by [c] taking *liberty to sinne*: finally, by [d] *being weary* of holy duties.

[a] Neh. 13. 15, &c.
[b] Ex. 32. 6
[c] Mat. 3. 4.
[d] Amo. 8. 5 Mal. 1. 13.

SECT. XXIX.

Of the fift Commandement.

Q. *WHich is the fift Commandement?*

A. [e] *Honour thy Father and thy Mother, &c.*

[e] Exod. 20. 12.

Q. *What is required in this Commandement?*

A. That [f] *inferiors reverence*, and *obey* their *superiors*: that [g] *superiors* so carrie themselves that they may bee *worthy of honour*, and *imitation*: finally, that [h] *equals* affoord *due respect* each to other.

[f] Eph. 6. 1 5 &c.
[g] Eph. 6. 4. 9, &c. Tit. 2. 7.
[h] Rom. 12 10.

Q. *What is forbidden in this Commandement?*

A. [i] *Neglect*, and [j] *disobedience* in *inferiors*: [k] *indiscreet carriage* in *superiors*: *incivilitie* among *equals*.

[i] Iud. 8 9. 10.
[k] 1 Sam. 2. 23.
[l] Mat. 23. 6

SECT.

SECT. XXX.

Of the ſixt Commandement.

Q. *WHich is the ſixt Commandement?*

A. [a] *Thou ſhalt not kill.*

a Exod. 20. 13.

Q. *What is forbidden in this Commandement?*

A. Every *hurt done, threatned,* or *intended* to the *ſoule,* or *bodie,* either of [b] *our ſelves,* or of [c] *our neighbours.*

b Pro. 8. 35. 1 Kin. 2. 23 & 18. 28.

Q. *What is required in this Commandement?*

A. That we *love* and cheriſh, both the *ſoule,* and *body* of *our* [d] *neighbour,* as we *would,* and *ought* to doe, [e] *our owne.*

c Mat. 23. 15. & 15. 14. Mat. 5. 21, 22, &c.

d Heb. 3. 13 Iam. 1. 27.

e Phil. 2. 12. Eph. 5. 29.

SECT. XXXI.

Of the ſeventh Commandement.

Q. *WHich is the ſeventh Commandement?*

A. [f] *Thou ſhalt not commit adultery.*

f Exod. 20. 14.

Q. What is forbidden in this Commandement?

A. All *impuritie*, and *fleshly pollution*, in [g] *thought*, [h] *word*, or [i] *action*.

[g] Mat. 5. 28
[h] Eph. 4. 29.
[i] Heb. 13. 4

Q. What is required in this Commandement?

A. Chastity, and *puritie*, in [k] *heart*, [l] *speech*, and [m] *behaviour*.

[k] Mat. 5. 8.
[l] Eph. 4. 29
[m] 1 Thes. 4 4.

SECT. XXXII.

Of the eighth Commandement.

Q. WHich is the eight Commandement?

A. [n] *Thou shalt not steale.*

[n] Exod. 20 15.

Q. What is forbidden in this Commandement?

A. The *hindering*, or *abusing*, of [o] *our owne wealth*, or of [p] the wealth *of our neighbour*.

[o] Pro. 13. 21. Luk. 15. 13.
[p] Pro. 1. 11, &c. Amos 8. 4 &c.

Q. What is required in this Commandement?

A. That we *preserve*, and *further*, both *our owne wealth*, and *our neighbours*, by all [q] *lawfull courses*, and [r] *honest dealing*.

[q] Eph. 4. 20.
[r] 1 Tit. 2. 10

SECT.

SECT. XXXIII.

Of the ninth Commandement.

Q. WHich is the ninth Commandement?

A. [f] *Thou ſhalt not beare falſe witneſſe againſt thy neighbour.*

[f] Exod. 20 16.

Q. What is forbidden in this Commandement?

A. All [t] *lying, diſſembling, equivocating, falſe ſpeaking,* or *ſurmizing*; finally, whatſoever is *contrary* to *truth*, or *good report.*

[t] Col. 3. 9. Eph. 4. 25. Apoc. 22. 15. Pſal. 15. 3.

Q. What is required in this Commandement?

A. That by [u] *true ſpeaking*, and *judging*, by [x] ſeaſonable *commendation*, and *reproofe*; finally, by all meanes wee maintaine *truth*, and *good name.*

[u] Pſa. 15. 2 Iam. 3. 17. [x] 1 Cor. 11. 21.

SECT. XXXIV.

Of the tenth Commandement?

Q. WHat is the tenth Commandement?

A. [a] *Thou ſhalt not covet, &c.*

Q. *What is forbidden in this Commandement?*

A. *Originall corruption* or [b] concupiſcence, with all *motions*, proceeding there-from, *contrary* to the rule of *charity*, and the good of our neighbour.

Q. *What is required in this Commandement?*

A. That we [c] *watch* over our *hearts* and outward *ſenſes*, keeping our *thoughts*, and *affections*, within the bounds of [d] *contentment*, and brotherly love.

a Exod. 20. 17.
b Rom. 7. 7. Iam. 1. 14. Mat. 15. 19.
c Pro. 4. 23.
d 1 Tim. 6 8. 1 Pet. 1. 22

SECT. XXXV.

Of Repentance.

Q. *THus farre of the Rule of ſanctification: what is the effect or exerciſe thereof?*

A. *Repentance*, which is a *through change* of our [e] *purpoſe of heart*, and [f] *courſe of life*, from *evill*, unto *good*.

Q. *How is this change wrought in us?*

A. By

e Rom. 12. 1, 2
f Eſay 1. 16. 17

A. By [g] *looking* on our Saviour, in the glaſſe of the Goſpell with [h] *godly ſorrow* for the ſinnes wherewith we have *pierced* him.

[g] Zech. 12. 10.
[h] 2 Cor. 7. 10.

Q. *How may we know that our Repentance is true?*

A. By *two* notes: whereof the *firſt* is, if it *extend* unto the [i] *hatred* of *all ſinnes*, and [k] *practiſe* of *all duties*, without reſervation.

[i] Pſa. 119. 128.
[k] Pſ. 119. 6

Q. *What is the ſecond note?*

A. If wee ſhew our *hatred of ſinne*, in [l] *ſpirituall warfare* againſt it, and our *love of righteouſneſſe*, in the practiſe of [m] *good workes*.

[l] Heb. 12. 4
[m] Mat. 3. 8

SECT. XXXVI.

Of the ſpirituall Warfare.

Q. WHat *is the ſpirituall Warfare?*

A. The [n] *withſtanding* of all *temptations* unto ſinne, from the [o] *Divell*, the [p] *world*, and our owne [q] *fleſh*, by the power of the *Grace* of God.

[n] Eph. 6. 10, 11, &c.
[o] Eph. 4. 27.
[p] 1 Ioh. 5. 4.
[q] Gal. 5. 24

SECT.

Sect. XXXVII.

Of good VVorkes.

Q. VVHat is a good worke?

A. Whatſoever is *done* of us by the [r] *power of grace*, according to the [s] *will of God*, for [t] his *glory*, and our owne, and others [u] *good*.

[r] Phil. 4. 13
[s] Rom. 12. 2.
[t] 1 Cor. 10 31.
[u] 1 Cor. 10 23.

Q. *Who can doe good workes?*

A. onely the *Regenerate*, who are [x] *created a new* for that purpoſe: and even they [y] *imperfectly*, becauſe of the *remainders* of ſinne.

[x] Eph. 2. 10
[y] Gal. 5. 17

Q. *Are not ſome good workes ſpecially commended to us?*

A. Yes, as [z] *Prayer*, whereto ſometimes *Faſting* is to be joyned: and *Almes*.

[z] Mat. 6. 1 &c.

Sect. XXXVIII.

Of Prayer.

Q. VVHat is Prayer?

A. It is the [a] *requeſt* of

[a] Phil. 4. 6.

of an *humble heart* unto God, in the [b] *name of Chriſt*, with [c] *aſſurance* to bee heard.

Q. *For whom muſt wee pray?*

A. For [d] *all men*, even [e] *our enemies:* but *eſpecially* for ſuch as are our [f] *brethren* in Chriſt.

Q. How and for what muſt we pray?

A. [g] According to the *will of God*, and the *directions* wee have out of his Word.

[b] Ioh. 14. 14.
[c] Iam. 1. 6.
[d] 1 Tim. 2. 1.
[e] Mat. 5. 44
[f] Eph. 6. 18
[g] 1 Ioh. 5. 14.

SECT. XXXIX.

Of the Lords Prayer.

Q. WHat *directions have we for prayer in the word of God?*

A. Many *precepts*, and *platformes* of holy prayers: but eſpecially, [h] *that* moſt abſolute *form*, and *patterne*, delivered by our Saviour himſelfe, called the *Lords Prayer*.

[h] Mat. 6. 9. &c. Luk. 11. 2. &c.

Q. What are the words of the Lords Prayer?

A.

A.Our Father which art in heaven,&c.

Q.Why are wee taught to call God (Father?)

A. That we might *come* before him, as *children*, with [i] *reverence*, and [k] *confidence.*

[i] Mal. 1.6.
[k] Psa. 103. 13.

A.Why are we directed to call him (our) *Father?*

A. That wee might be put in minde to [l] be *at peace* one with another, and to [m] *pray* one for *another*, as well as for *our selves.*

[l] Mat. 5.23 &c.
1 Tim. 2.8
[m] Iam. 5. 16.

Q. Wherefore are wee directed to say, (which art in heaven?)

A. To *encrease* both our [n] *reverence* of him, who is so *high above us*, and our [o] *confidence* in him, who can and *will* doe all things for us.

[n] Eccl. 5 1.
[o] Luk. 11. 13.

SECT. XL.

Of the first Petition.

Q. HOw many *Petitions are there in the Lords Prayer?*

A. Six: whereof the three *first* con-

concerne God: and the three *latter* our ſelves.

Q. *VVhy are thoſe Petitions firſt placed that concerne God?*

A. To teach us to p *preferre* the *glorie* and ſervice of God, before *our owne good.*

p Ioh.12. 27,28.

Q. *VVhat are the words of the firſt Petition?*

A. *Hallowed be thy name.*

Q. *VVho doe wee make of God in this Petition?*

A. That God, who in *himſelfe*, his *word*, and *workes*, is moſt *holy*, and *glorious*, may be q *acknowledged*, and *honoured* for ſuch, by us.

q Pſa.96.8 1 Pet.2.9.

SECT. LXI.

Of the ſecond Petition.

Q. VVHat are the words of the ſecond Petition?

A. *Thy Kingdome come.*

Q. *VVhat doe we crave of God in this Petition?*

A. That

A. That the [r] *Kingdome of ſinne*, and Satan, being more and more *aboliſhed*, [s] Chriſt may *now raigne* in our hearts by *grace*, and [t] *wee with him for ever in glory*.

[r] Act 26. 18. Col. 1 13.
[s] Col. 3. 15 16.
[t] 2 Tim. 2. 12.

SECT. XLII.

Of the third Petition.

Q. WHat *are the words of the third Petition?*

A. Thy will be done in earth, as it is in heaven.

Q. What doe wee aske of God in this Petition?

A. That [u] *renouncing* the will of *Sathan*, and *our owne* corrupt inclination, we may [x] *readily*, and [y] *heartily*, obey the will of God; following in our *meaſure*, the *example* of the * *Angels* and *Saints* that are in heaven.

[u] 2 Tim. 2 26. 1 Pet. 4. 2
[x] Pſal. 119 60.
[y] Col. 3. 23
* Pſa. 103. 20.

SECT.

Sect. XLIII.

Of the fourth Petition.

Q. WHat are the wordes of the *fourth Petition?*

A. Give us this day our daily bread.

Q. What doe wee begge of God in this Petition?

A. [z]Such a *portion* of *outward* bleſſings, as God ſhall ſee *meet* for us: together with * *grace* to bee *contented* with our allowance.

[z] Pro. 30. 8 Gen. 28. 20.
* Phil. 4. 11, 12.

Sect. XLIIII.

Of the fift Petition.

Q. WHat are the words of the *fifth Petition?*

A. And forgive us our debts, as even we forgive our debtors.

Q. What doe we crave of God in this Petition?

A. That God would [a] *aſſure us* daily of the *forgiveneſſe of our ſinnes*, for Chriſt his ſake; working in us a [b] *merciſull affection*, to *forgive*, for his ſake, *ſuch* as have offended us.

[a] Iob 33. 24. Pſa. 35. 3. Ier. 14 7.
[b] Col. 3. 13.

Sect.

Sect. XLV.

Of the sixt Petition.

Q. *VVHat are the words of the sixt Petition?*

A. And lead us not into temptation, but deliver us from evill.

Q. *VVhat doe we aske of God in this Petition?*

A. That sinne may not onely be *pardoned* unto us, but dayly [c] *mortified* in us: and wee either [d] *kept* by the *providence* of God *from* temptations, or [e] *preserved* by his *Grace* from being *hurt* thereby.

[c] Rom. 6. 1,2.
[d] Pro. 30. 8. 2 Cor. 12. 8.
[e] 1 Cor. 10 13. 2 Cor. 12. 9.

Sect. XLVI.

Of the Conclusion and circumstances of Prayer.

Q. *VVHy are wee taught to adde those words,* (For thine is the Kingdome, the power and the glory, for ever, and ever?)

A. That

A. That we may firmely *beleeve*, that [f] GOD, the *mighty*, and *everlaſting King*, [g] can and [h] for his owne glory, will grant the things we have thus demanded.

[f] 1 Tim. 1. 17.
[g] Eph. 3. 20
[h] Ier. 14. 7 Eze. 36. 22 Pſa. 35. 27

Q. Why are we taught to conclude with this word (Amen?)

A. That thereby wee may *ſignifie* not onely our [i] fervent *deſire*, that ſo it *may bee*, but alſo our [k] *faith*, that ſo it *ſhall be*, as we have prayed.

[i] Iam. 5. 16
[k] Iam. 1. 6. Rev. 22. 10

Q. What other circumſtances are there required in Prayer?

A. In *private* Prayer, [l] ſuch *words*, *geſtures*, *&c.* as may *expreſſe* our *reverence*, and *faith* towards God: in *publike* prayer, [m] ſuch, as may *alſo witneſſe* our *Communion* one with another, and deſire of *mutuall edification*.

[l] 1 Cor. 14 2. 1 Kin. 18. 42.
[m] 1 Cor. 14 15, 16, 40.

SECT. XLVII.

Of Faſting.

Q. When muſt Faſting bee joyned unto Prayer?

A. When wee deſire to [n] *avoyd* ſome great

[n] 1 Sam. 7. 6 Eſter. 4. 16

o Neh 1.4. Act. 10.30

great evill, or to o obtaine some great mercy at the hand of God.

Q. What is fasting?

p Ioel. 2.16

A. The p chastizing of our nature, and laying aside of the delights of sense, for a time; and that with respect to a spirituall businesse.

Q. What is that spirituall businesse?

q Ezra 8. 21.

A. An extraordinarie endevour of q humbling our selves, and of seeking the face, and favour of God.

SECT. XLVIII.

Of Almes.

Q. WHat is Almes?

r Deu. 15.7 Heb. 13. 16. s 1 Ioh. 3. 17. t 2 Cor. 9. 7.

A. It is a r duty of Christian love, whereby s such as have this worlds good, doe t freely impart to such as are in want.

Q. Who must give Almes?

u 1 Tim. 6 17, 18. Luk. 21. 3.

A. Whosoever hath u such a portion, out of which, by frugality, something may be spared.

x Deut. 15. 7-11.

Q. To whom must Almes be given?

A. To x those onely whom God by his pro-

providence, hath *made* poore, unleſſe *preſent extremitie* diſpenſe with the conſideration of the perſon. y Luk. 10. 33.

Q. *How muſt we give?*

A. We muſt z *ſow liberally*, that wee may *reape alſo liberally*: yet with *reſpect* to a *our owne abilitie*, and the b *condition* of the *receiver*. z 2 Cor. 9. 6. a 2 Cor. 8. 13. b 2 Cor. 9. 12.

Q. *With what affection muſt Almes be given?*

A. With c *humilitie* before God, d *compaſſion* of our poore brother, e *cheerefulneſſe*, and f *ſingleneſſe* of heart. c Mat. 6. 1. &c. d Pſ. 112. 4. e 2 Cor. 9. 7. f Rom. 12. 8.

SECT. XLIX.

Of Death, and particular Iudgement.

Q. *WHat is the dealing of God with man after this life?*

A. The bringing of all men unto *Iudgement*.

Q. *How are all men brought to Iudgement?*

A. *Two* wayes: *Viz.* g *ſeverally* at the houre g Heb. 9. 27.

houre of every ones *death*, and [b] *generally* at the *last day*.

Q. How are men judged in the houre of death?

A. God then *pronounceth*, and the *conscience apprehendeth* the *sentence of absolution*, or *condemnation*: and the [i] *soule* is accordingly convayed into *joy* or *misery*.

[b] Act. 17. 31.

[i] Luk. 16. 22, 23.

SECT. L.

Of the preparation to the last Iudgement.

Q. WHat *is the judgement of the last day?*

A. The great *Assise* of the *whole world*, wherein [a] *all men* shall *appeare* before the judgement seat of Christ, to *receive* according to that they have done in this life.

[a] 2 Cor. 5. 10. Eccl. 12. 41.

Q. When shall this day be?

A. [b] It is not for us to *know the times*; onely we know that [c] *he that is to come, will come, and will not tarrie.*

[b] Act. 1. 7. [c] Heb. 10. 37. 2 Pet. 3. 9.

Q. How

Q. How ſhall Chriſt come to judgement?

A. Even in his [d] *humane body*, but [e] with *unſpeakeable glory*; attended with all the *holy Angels* of God, and with the [f] *ſhout* of an Arch-Angell.

[d] Act. 1.11
[e] Mat. 25. 31.
[f] Theſ. 4. 16.

Q. How ſhall all men be brought into the preſence of Chriſt the Iudge?

A. [a] The *dead* ſhall be *raiſed* with their owne bodies, and the *living changed*, & that in a *moment*, at the *ſound* of the laſt trumpet.

[a] 1 Cor. 15 52.

Q. Shall the reſurrection of the Elect, and the reprobate be the ſame?

A. No: For [b] the *Elect* ſhall riſe with *glorious bodies*: but the *Reprobate with bodies full of uncomlineſſe.*

[b] 1 Cor. 15 52, 53.

Q. How ſhall men appeare before Chriſt?

A. [c] The *Elect* ſhall with *joy*, bee caught up to meet the Lord: but [d] the *Reprobate* with *horror* ſhall bee drawne into his preſence.

[c] Luk. 21. 18. 1 Theſ. 4. 17.
[d] Rev. 1 7. & 6, 15, 16

SECT. LI.

Of Examination and sentence.

Q. *How shall men bee tried in this Iudgement?*

A. [a] According to the *VVill* of GOD, *manifested* unto them by *Nature*, or by *Scripture*: and the *testimonie* of their owne *consciences*, touching their *obedience*, or *disobedience* thereto.

a Rom. 2. 12, 15.

Q. *Shall the Elect undergoe this triall?*

A. Yea, but with *great favour*; for [b] *not* their *sinnes*, but their *good workes* onely, shall be *remembred*; and those not *strictly censured*, but only *produced*, as [c] *proofes* of that *faith in Christ*, whereby they have [d] *entrance* into the Kingdome of God.

b Ezek. 18 22. Rev. 14. 13
c Iam. 2. 14. &c.
d 2 Pet. 1. 10, 11.

Q. *How shall sentence bee pronounced?*

A. Christ the *Iudge* shall *award* unto [e] the *Elect* the blessed *Kingdome promised*: and to [f] the *Reprobate* the *curse of everlasting fire*, [g] which they have *deserved*.

e Mat. 25. 34.
f Mat. 25. 41
g Rom 6. 23.

SECT.

SECT. LII.

Of the Execution of the laſt Iudgement.

Q. *HOw ſhall this ſentence be executed?*

A. [a] Chriſt by his Almighty *power*, and *miniſterie* of Angels, ſhall [b] *caſt* the Devils, and wicked men into *hell fire*: and after [c] *carry up* the righteous with himſelfe, into the *bliſſefull*, and *everlaſting* Kingdome of glory.

[a] Mat. 25. 46.
[b] Rev. 20. 10. 15.
[c] Ioh. 14. 3 1 Theſ. 4. 17.

ECCL. 12. ver. 13, 14.

Let us heare the end of all: feare God and keepe his commandements: for this is the whole of man.

For God will bring every worke unto judgement, with every ſecret thing, whether it be good or evill.

A ſhort

A ſhort Prayer for the MORNING.

OEternall and Almightie Lord God, who in unſpeakable wiſedome and goodneſſe haſt made all things for the good of man, and man with all, and above all things, for thine owne glory; we humbly acknowledge our ſelves to bee utterly unworthy of the leaſt of all thy mercies, which wee either enjoy, or deſire to enjoy. For (O Lord) wee are not onely weake creatures, unable to give unto thee firſt, that wee ſhould bee recompenſed: but alſo ſinfull and unthankefull wretches, not rendering unto thy Majeſtie, according to thy kinde and gracious dealing with us. Thou createdſt us, O LORD, in thine owne image,

image, endued with wiſedome and true holineſſe, adorned with all bodily perfections, advanced unto dominion over all thy workes of wonder: but wee all in *Adam* by breaking thy Covenant, forfeited our birth-right, defaced thine holy image, and made our ſelves more vile then the beaſts that periſh. Thus wee are borne into the world an increaſe of ſinfull men; full of ignorance and vanitie of minde, of rebellion and obſtinacie of heart, ſecure in conſcience, perverſe in affections, unbridled in appetite, utter enemies unto thine Holineſſe; careleſſe to know or ſeeke after thee, unwilling either from thy bleſſings, or from thy judgements to take knowledge of thee. Yea, Lord, when thou cauſedſt the light of thy glorious Goſpell to ſhine unto us, our fooliſh heart deſpiſed that light, and preferred darkneſſe before it, becauſe our deedes were evill; ſo that if thou hadſt not given us, as well ſight as light, and a minde, as well as meanes, to know thee who art true;

true; even to this day our eyes had beene ſtill blinded by Sathan, the God and Prince of the darkeneſſe of this world. But bleſſed for ever bee thy glorious Name, who for thine owne mercies ſake, not our merit, and by thine owne Almighty power, without any diſpoſition or concurrence on our part, haſt effectually called us unto the knowledge and obedience of thy Goſpell. But what can wee plead for our ſelves, O Lord, that have walked unworthy of this thy great grace, and as much as in us lieth, againe defaced thine image in us, even the new creature? For ſince the time that wee gave our names unto Chriſt, and profeſſed our ſelves to bee of his party, wee haue many wayes, and many times, treacherouſly ioyned with Sathan, with the world and our owne corruption, to ſinne againſt the honour of our Saviour, and againſt the light of knowledge, which ſhineth into our conſciences; ſo that by our diſobedience and rebellion wee have weakned the cauſe

cauſe of thy Truth, and opened the mouth of the Adverſary to reproach the holy Goſpell of thy Sonne Jeſus Chriſt, which we profeſſe. Finally, our whole courſe and converſation aboundeth with continuall breaches of all thy righteous lawes, and is ſhamefully barren of thoſe fruits of righteouſneſſe, which by Jeſus Chriſt ſhould rebound unto thy praiſe and glory. Wherefore, O Lord, wee freely confeſſe againſt our ſelves our great wickedneſſe: wee judge our ſelves worthy to bee deſtroyed for all our iniquities: wee abhorre our ſelves and repent before thee in duſt and aſhes: wee flye onely to thy rich mercy and grace in Chriſt Jeſus; beſeeching thee for his ſake to have mercie on us, with his bloud to waſh and cleanſe us from all our ſinnes, in his face and countenance to behold us, in his abſolute merit and mediation favourably to accept us. So ſhall there bee no condemnation for us, being in Chriſt Jeſus, who was made ſin for us, that wee might be made the righteouſneſſe of God in him.

Further,

Further, O Lord, that wee may ſoundly aſſure our ſelves that we are in Chriſt, and withall be enabled to walke more worthy of thy grace, we beſeech thee make us more and more partakers of the ſpirituall power, both of the death and life of Chriſt. Let the power of his death mortifie in us all carnall and ſinfull luſt: let it crucifie the world unto us, and us unto the world: let it dull and dead our hearts unto the allurements of ſinne: let it make us ſenſeleſſe or careleſſe of the diſcouragements that are, or may bee offered in the way of well-doing: Let it arme us with this minde, rather to ſuffer any trouble, and forbeare any pleaſure, then by ſinning againſt thee, to hazard the peace of a good conſcience. On the other ſide, let the quickning power of the life of Chriſt revive our dead nature unto new obedience: let it inflame our hearts with the love of thy Majeſtie: let it make thy Word ſavourie unto us, and more deſireable then our appointed food: let it teach us reſolutely to ſhake off all

all impediments, carefully to redeeme all occaſions, and gladly embrace all opportunities of doing good. Finally, unto all thoſe good purpoſes, worke in us, by thy holy word and ſpirit, a daily encreaſe of living and ſaving faith. O Lord, it is thine onely unſpeakable gift; without whom it is no more poſſible to beleeve that which thou promiſeſt, then to performe whatſoever thy Law requireth. Thou therefore, O Father, for Chriſt Jeſus ſake, by the powerfull operation of thy Spirit, worke and encreaſe in us this mother grace. Teach us ſo to lay hold on Chriſt, and lodge him in our hearts, that wee may not onely apply, and aſſure unto our ſelves, all the promiſes of life and mercy, but alſo cleanſe our ſelves from al filthineſſe of the fleſh and ſpirit, and grow up unto full holineſſe in the feare of thy Majeſtie.

And now, LORD, for outward things, wee ſubmit our ſelves to thy wiſe and fatherly providence; onely beſeeching thee, to give us this day what thou knoweſt needfull and beehoofefull

hoofefull unto us for the day. Lord feede us with food convenient for vs: give us ſuch a portion of health, maintenance, credit, and all outward comforts, as may make us thankefull and ſerviceable unto thee. And above all, give us grace to employ and improve all thy bleſſings, as thy talents, to the furtherance of the worke thou haſt given us to doe. LORD give us every day (but eſpecially on thy Sabbath dayes) more then a naturall and common uſe of thy good creatures. Let us in all things taſte and ſee, how ſweet and gracious a God thou art. Let thy good bleſſings bee, not as a wall, to ſtop our ſight, that wee may not looke beyond them; but as a glaſſe, through which wee may the better diſcerne thy love and faithfulneſſe towards us concerning heavenly things. Let us ſerve thee with an upright heart, in the duties and buſineſſes of this day; bringing the generall profeſſion of religion into particular practiſe, according to our ſeverall callings. Lord let us never beea burden

burden unto humane ſocietie, nor a blemiſh unto the profeſſion of Chriſtianitie, by idleneſſe, or inordinate living. Make our labours and endevours fruitfull and beneficiall, not onely unto our ſelves, that we may eat thereof, and rejoyce before thee, but alſo unto all others whom they concerne, that they may praiſe thee with us, and for us.

Bleſſe thy whole Church, O Lord, and build it up more and more in perfect beautie. Take pittie on thoſe thine elect, that walke yet in darkneſſe, and cauſe the light of thy Goſpell of grace to ſhine unto them. Confirme thy gracious worke in thoſe, who have received the firſt fruits of thy ſpirit. Comfort ſuch as mourne for ſinne. Fulfill the deſires of all that truely long and ſigh after thee. Support, and cure the infirmities of all that are humbled under thine hand, and that have ſeene affliction in the rod of thy viſitation. Preſerve the good Land wherein wee live: make us more thankfull for all thy rich bleſſings, and our manifold mightie deliverances.

liverances. Save thine Anointed ſervant, our Soveraigne Lord King *Charles*; with our gracious Queene *Mary*, & the Royall progenie. Aſſiſt with thy Spirit, and grace, all that are in authoritie; ſanctifie all thoſe whom thou employeſt in the worke of the Miniſterie. Remember in ſpeciall mercy, thoſe, whom thou haſt knit unto us in the bands of conſanguinitie, affinitie, neighbourhood, or Chriſtian amitie: Finally, unto all thine, and ours, vouchſafe peace and mercie, through Jeſus Chriſt thy deare Sonne, our alone Redeemer and Saviour. To whom with thee, O Father, and thy holy Spirit, one God, and King everlaſting, bee rendred all honour, ſervice and thankſgiving, for evermore. *Amen.*

A ſhort

A ſhort Prayer for the EVENING.

O Almighty God, King of Glory, Father of Eternitie, who dwelling on high, abaſeſt thy ſelfe to behold things in heaven and in earth, and being the firſt and the laſt, giveſt beginning and ending to all times and affaires wherein thy creatures are employed; we acknowledge with humble and thankfull hearts, the riches of thy bounty afforded us, thine unworthy ſervants, as well this day now paſt, as in the whole courſe of our lives. Thou O Lord, haſt made us, and that fearefully & wonderfully: thou haſt been our hope from our mothers breaſts. Thou haſt lengthned the dayes of our life unto this houre, and therein haſt ſhewed us many mercies. Thou haſt freed our bodies from diſeaſes and dangers, our names from reproach, our ſubſtance from ſpoile, our libertie from violent & unjuſt reſtraint. Thou haſt ſtrengthened us unto labour, ſatisfied us with thy

good creatures, cheered our hearts with the fellowſhip and love of thy people, our fellow ſervants: and bleſſed our endeavours with ſucceſſe through thy good providence. Thou haſt heard our prayers, accompliſhed our deſires, turned away our feares, mitigated our troubles, and put an end from time to time to all our afflictions. Thus haſt thou ſhewed thy ſelfe to bee the God, that delighteſt in the proſperitie of thy ſervants. But, O Lord, how can wee worthily magnifie thy mercy towards us in Jeſus Chriſt? In whom thou haſt, from all eternitie appointed an heavenly Kingdome unto us: by whoſe word thou haſt called us: by whoſe bloud thou haſt redeemed us: by whoſe Spirit thou haſt ſanctified us, and ſealed us unto the day of redemption: In whom we have this libertie, to call thee Abba Father: In whom, and with whom, all earthly bleſſings are given unto us, not onely for our bodily comfort, but alſo as pledges of our heavenly inheritance. Oh, how deare therfore are thy thoughts of mercie

cie unto us, O Lord! how great is the ſumme of them! Bleſſed Father, enlarge our hearts to comprehend thy love, and incline them to love thee, who haſt ſo loved us.

But let us mourne, and bee aſhamed that wee have returned nothing unto thy Majeſtie, but hatred for thy good will. Let it ſtrike our hearts, that wee have abuſed thy bodily bleſſings unto covetouſneſſe, or intemperance: thy patience unto preſumption: the grace of thy Goſpell unto licentiouſneſſe in ſinning. Let us abhorre our ſelves, that wee have prophaned thy Sabbaths, deſpiſed thy Word, quenched thy Spirit, unhallowed thy Name, & many wayes defiled thy holy profeſſion wee have taken upon us. Let us repent in duſt and aſhes, for our wilfull blindneſſe of minde, hardneſſe of heart, remorſeleſneſſe of conſcience; whereby wee have reſiſted the worke of thy grace in us. Thou, O Lord, wouldeſt have purged us, and wee would not bee purged; thou wouldeſt have cured us, but wee would not bee cured.

Theſe, and all other our ſinnes, O Lord, let us recount before thee, with true ſorrow and aſtoniſhment of heart. But doe not thou, ☉ Father, ſtraightly marke iniquities; nor deale with us as wee have deſerved. Truth Lord, unto us belongeth nothing, but confuſion and condemnation; but unto thee compaſſion and forgiveneſſe, though wee have grievouſly rebelled againſt thee. Thou haſt in thy Word proclaimed thy ſelfe unto us to bee the Lord, mercifull, and gracious, ſlow to anger, forgiving iniquitie, tranſgreſſion, and ſinne. thou haſt made many faithfull promiſes, that thou wilt bee found of them that ſeeke and ſue for mercie unto thee. Thou haſt ſatisfied thy Juſtice in the accurſed death of thy Sonne, our ſurety and Saviour, JESVS CHRIST, for the ſinnes of the whole world of thine elect. Thou haſt given us of thy Spirit, whereby even wee, ſinfull wretches, are taught, and inclined, to forgive for thy ſake ſuch as have offended us: how much more wilt thou ſhew thy ſelfe

a faithfull and mercifull God to pardon all our ſinnes, and to cleanſe us from all unrighteouſneſſe? Wherefore, O Lord heare, O Lord forgive, O Lord conſider, and give a gracious anſwer unto our ſupplication, for the Lords ſake.

Yea Lord teach us to riſe up with thy Majeſtie, againſt our ſinnes, that our warre with them may aſſure us that we have peace with thee. Let us not bee ſuch Traitors to thy Majeſtie, as to harbour thine enemies. Breake off in everie one of us the wicked cuſtomes of ſinning: aboliſh the power and dominion thereof: crucifie the love and affection therto. Let us, in the bloudy paſſion of our deare Saviour, ſee the ugly face, heare the dreadfull crie, and feele the intolerable burthen of our tranſgreſſion. And let us not, as if the load were yet too light, let us not (bleſſed God) adde more unto the waight and meaſure of our ſinnes; but rather let us, in our proportion, beare part in the ſufferings of our Saviour; ceaſing from ſinne for his ſake, who for our ſakes refuſed not

not to offer up his innocent ſoule a ſacrifice for ſinne.

Lord teach us to doe thy will. Knit our hearts unto thee, that wee may feare thy name. Let thy good Spirit leade us in all the paths of righteouſneſſe, and make our barren nature fruitfull in good workes. Quicken us, O Lord, for thy names ſake, with the life of grace: and ſtabliſh our hearts with thy free Spirit. Teach us freely to ſubmit our ſelves to the eaſie yoake and light burthen of our Lord Jeſus Chriſt. Let thy grace ſo frame us unto hearty obedience, that thy commandement may not bee grievous unto us. Let thy love in Chriſt Jeſus bee ſo ſhed abroad in our hearts by the holy Ghoſt, that no difficulties may diſcourage us in the way of well doing. Let the meditation of the glorious Kingdome prepared for us, ſo poſſeſſe and affect us, that the love of this preſent world may ſeeme baſe, and unworthy of us. Let the expectation of the ſudden comming of our Lord Jeſus Chriſt ſo awaken us, that the momentanie pleaſures of ſinne or cares of this life,

life, may not lull us aſleepe, and enſnare us.

Watch over us this night by thy gracious providence, preſerve us from the dangers of the darkneſſe: refreſh us with the moderate uſe of thine ordinance of reſt and ſleepe: raiſe us up with health of body, and cheare of heart, to the duties of the next day. Let thy kindneſſe and mercy follow us al the dayes of our life. Bring us in peace with good report, eſpecially with a good conſcience, unto the bed of the grave; that after the ſleepe of death, wee may awake unto bleſſed immortalitie.

Preſerve thy whole Church, and adde thereto, from day to day, ſuch as ſhall bee ſaved. Bee mercifull to this Land: forgive the common and crying ſinnes of prophaneſſe, worldlineſſe, crueltie, and abuſe of thy long patience, and liberall bleſſings; eſpecially of thy Goſpell. Give grace unto all eſtates, truely to returne unto thee, and to ſeeke thy face and favour. Eſpecially powre downe a liberall ſhower of all bodily and ſpirituall bleſſings on the Kings Majeſty, with the

the Queene, and Royall family; ſanctifie, & aſſiſt the Magiſtrates, and Miniſters. Continue theſe bleſſings of peace, and of thy Goſpell, unto the poſteritie after us. Bleſſe all that love us, and are by any bond linked, or allied unto us. Yea, take pitty of thoſe that cauſeleſly hate us. Shew us all, O Lord, thy mercy in this life, and in the life to come, grant us thy ſalvation; through Jeſus Chriſt, thine onely Sonne, and our alone Saviour. To whom with thee, O Father, and thy bleſſed Spirit, bee all praiſe, power, dominion, and obedience, henceforth and for ever.

AMEN.

FINIS.

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